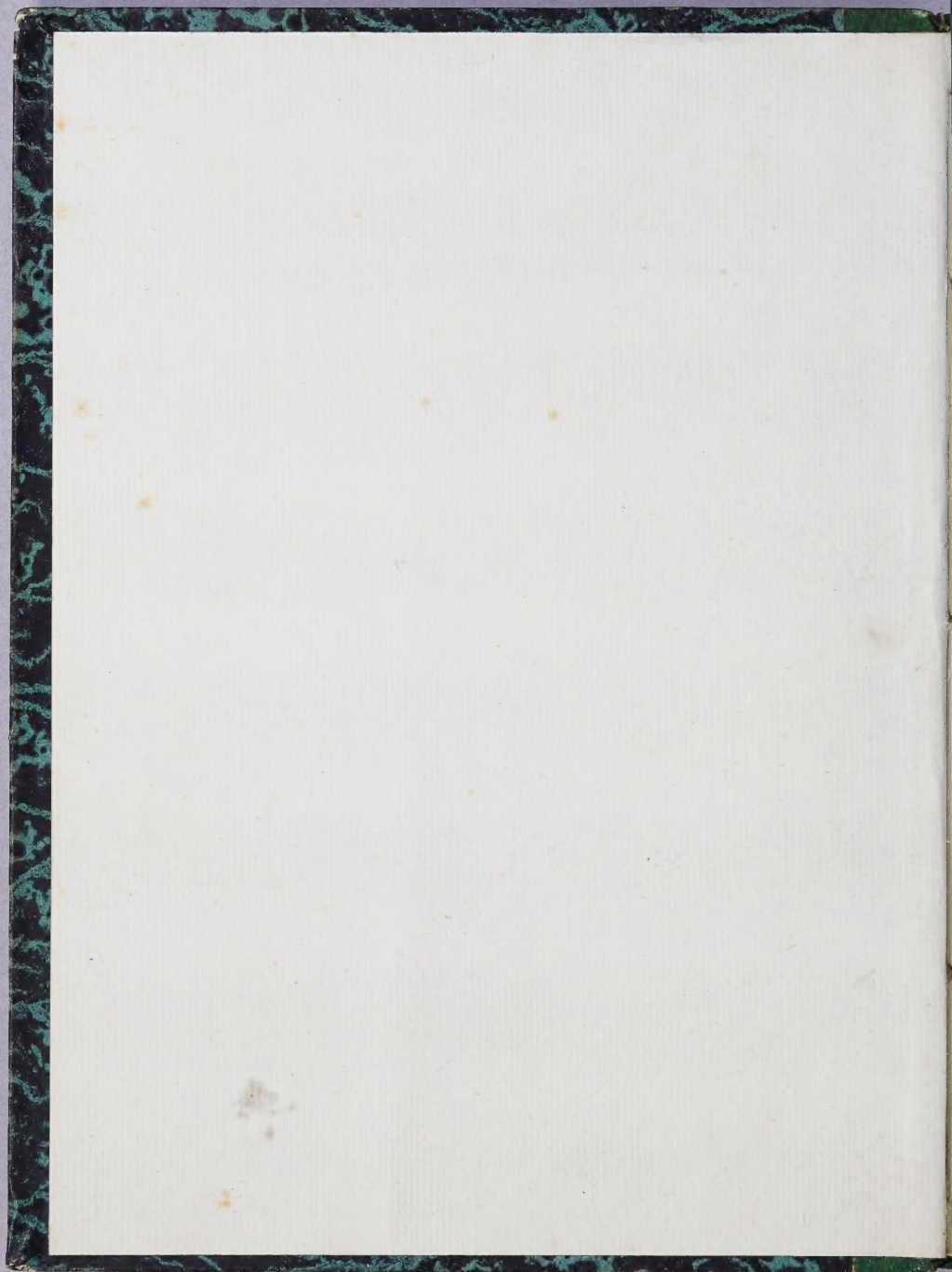






John Carter Brown.





127. 1/21

INDIAN

New England

Sumant 751.

all

A Late and Further
MANIFESTATION
OF THE
Progress of the G O S P E L
AMONGST THE
INDIANS
I N
New-England.

Declaring their constant Love and Zeal to
the Truth: With a readinesse to give
Account of their Faith and Hope; as of
their desires in Church Commu-
nion to be Partakers of
the Ordinances of
CHRIST.

*Being a Narrative of the Examinations of the Indians, about
their Knowledge in Religion, by the Elders of the Churches.
Related by Mr JOHN ELIOT.*

Published by the CORPORATION, established by
Act of Parliament, for Propagating the Gospel there.

*Acts 13. 47. I have set thee to be a light to the Gentiles, that
thou shouldst be for Salvation unto the Ends of the Earth.*

L O N D O N: Printed by M. S. 1 6 5 5.

MANIFESTATION
OF THE
Progress of the Gospel
AMONGST THE
INDIANS
New-England.

Containing their constant Love and Zeal to
the Gospel. With a narrative of the
Account of their Faith and Love, and
their duties in Church Communion,
from the first planting of
the Gospel in
New-England, to the present time of the Indians, who
are now in the hands of the Church.
Related by Mr. JOHN ELLIOT.

Published by the CORNELL LIBRARY
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PRICE

JOHN CARTER BROWN



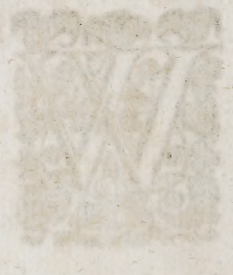
Where having perused the ensuing
Narration, written by Master
Eliot, doe conceive it fit to be
Printed, That thereby the Ser-
vants of God in England may
be further enlarged in their

Praises to God for his free Grace wonderfully
manifested in beginning and so successefully car-
rying on the hoped for Conversion of the Indians.
And also that they may be much encouraged to
continue their Prayers, and liberall Contribu-
tions for the finishing and perfecting of this
blessed and glorious undertaking, so much con-
ducing to the Glory of God, the Salvation of
soules, and the Inlargement of the Kingdome of
Christ upon Earth.

May 13. 1655.

H: Whitfeild. } } Edm: Calamy.
Simeon Ashe. } } John Arthur.

The first thing I should mention
 is that the weather was very
 pleasant, and the scenery
 was beautiful. I had heard
 that the weather was bad, but
 it was just what I needed.



I was in God for his first
 wonderful work. I was
 at the beginning and I
 was in the heart of the
 world. I was in the heart
 of the world, and I was
 in the heart of the world.
 I was in the heart of the
 world, and I was in the
 heart of the world. I was
 in the heart of the world,

The first thing I should mention
 is that the weather was very
 pleasant, and the scenery
 was beautiful. I had heard
 that the weather was bad, but
 it was just what I needed.

The first thing I should mention
 is that the weather was very
 pleasant, and the scenery
 was beautiful. I had heard
 that the weather was bad, but
 it was just what I needed.



To all that pray and wait for the
Prosperity of *S I O N*, and the increase
of the Kingdome of our Lord Jesus
Christ to the ends of the Earth.

Grace and Peace be multiplied.

Beloved Brethren.



AS, The *One thing* which ye have desired of the Lord, and which yee have sought after, is, that your selves might dwell in the house of the Lord all the dayes of your lives, to behold the beauty of the Lord, and to enquire in his Temple:

So, I am much assured that the next thing which yee have desired of the Lord, and which ye have earnestly sought after, is, that they who have hitherto been strangers to, might dwell also in the house of the Lord all the dayes of their lives, to behold the beauty of the Lord, and to enquire in his Temple; yea, that they might be a house and a Temple of the Lord. This being the gracious designe of your holy breathings unto God, and of your liberall contributings unto men, ye cannot but rejoyce to hear of any thing which looketh like, much more which really is a fruit and return

of

TO THE READER.

of such breathings and contributings. Holy prayers and zealous endeavours are very sweet in their acts; but they are much more sweet in their effects and issues. It should mightily encourage the seed of *Jacob* to pray, because God hath said, that he hath not said to the seed of *Jacob*, *seeke yee me in vaine*. But how should it provoke the seed of *Jacob* to give thanks, when they find that they have not sought the Lord in vaine? and that their labours have not been in vaine in the Lord?

Beloved Brethren, yee may now see and tast the fruit of those Prophecies, which ye have been helping to the birth. *The Wildernesse and solitary places are glad, the desert rejoyceth and blossometh, as the Rose it blossometh abundantly, and rejoyceth even with joy and singing. The glory of Lebanon is given to it, the excellency of Carmell and Sharon, these see the glory of the Lord, and the excellency of our God.*

This little Book of Observations and Experiences gives you a brief and faithfull Narrative of the increasing glory of Christ by the Progresse of the Gospel in *New-England*: It tells you how Christ hath there led captivity captive, and given gifts for men, yea, for the rebellious, that the Lord God might dwell among them. Where the strong man Armed kept the house (for many Ages and Generations, and all was in peace:) there now (Christ) *A stronger then he*, hath come upon him, and hath (in many examples) overcome him and taken from him all his Armour wherein he trusted, and divided his spoyles: Now Christ keeps the house, which Satan formerly kept; yea, they who were kept by Satan as his house, are now ready and earnestly

TO THE READER.

neftly desire to be built up as a house for Christ. The poor, naked, ignorant *Indians*, who lately knew no civill Order, now beg to be brought into Church Order, to live under the Government, and enjoy the holy Ordinances of our Lord Jesus Christ, in the purest way of Gospel-worship

May we not now (*Beloved*) make mention of *Rahab and Babylon* to them that know Christ? *Rebeld Philistia, and Tyre, with Ethiopia, this man was borne there; and of Sion* (in *New-England*) it may be said, *this and that man* (of the wild, rude, and barbarous *Indians*) *was borne there.* Read this short discourse, and it will tell you that the Lord hath blessed the labours of the Messengers of *Sion* in *New-England*, with the Conversion of some (I may say, of a considerable number) of the *Indians*, to be a kind of first fruits of his (new) Creatures there. O let old *England* rejoyce in this, that our brethren who with extream difficulties and expences have Planted themselves in the *Indian Wildernes*ses, have also laboured night and day with prayers and tears and Exhortations to Plant the *Indians as a spirituall Garden*, into which Christ might come and eat his pleasant fruits. Let the gaining of any of their souls to Christ, and their turning to God from Idols to serve the living and true God, be more pretious in our eyes then the greatest gaine or return of Gold and Silver. This gaine of soules is a *Merchandize* worth the glorying in upon all the *Exchanges*, or rather in all the *Churches* throughout the world. *This Merchandize is Holinesse to the Lord:* And of this the ensuing Discourse presents you with a Bill of many particulars, from your spirituall *Factory in New England.*

TO THE READER.

land, as the improvement of your former adventures
thether, for the promoting of that heavenly Trade;
as also for an encouragement not only to all those
who have freely done it already, to adventure yet
more, but also for the quickning of those who hi-
therto have not done it, now to underwrite them-
selves Adventurers for the advancement of so holy
and hopefull a designe. I shall adde only this one
word, That, *Whosoever shall thus Adventer for Christ,*
shall have Christ for his Insurer. To his Grace and
Blessing I recommend both you and this Blessed
Work, who am

Dearlly Beloved,

*A hearty well-wisher to the Propagation
of the Gospel; and your Servant for
Christs sake.*

JOSEPH CARYL.



A B R I E F
 NARRATION
 O F T H E
 I N D I A N S
 P R O C E E D I N G S

In respect of

Church-Estate,

A N D

How the Case standeth at the present
 with us.



AFTER I had spent my poor labours among
 the *Indians* for the space of neer four years,
 it pleased God to stir up in them a great de-
 sire of partaking in the Ordinance of Baptism,
 and other Ecclesiasticall Ordinances in way
 of Church Communion. But I declared unto
 them how necessary it was, that they should
 first be Civilized, by being brought from their scattered and
 wild course of life, unto civill Co-habitation and Government,
 B before

before they could, according to the will of God revealed in the Scriptures, be fit to be entrusted with the sacred Ordinances of Jesus Christ, in Church-Communion. And therefore I propounded unto them, that they should look out some fit place to begin a Towne, unto which they might resort, and there dwell together, enjoy Government, and be made ready and prepared to be a People among whom the Lord might delight to dwell and Rule.

When they understood the mind of God in this matter, they were desirous to set upon the work: The reality of which desires, the living have actually expressed, by their performance thereof (in some poor measure) and some of them dying, left their earnest affections and desires with the rest, to set upon it at work; especially *Wampocas*, a godly man, of whose death and exhortations that way, I have made some mention in some former Letters.

We accordingly attended thereunto, to search for a fit place, and finally, after sundry journeyes and travells to severall places, the Lord did by his speciall providence, and answer of prayers, pitch us upon the place where we are at *Natick*. Unto which place my purpose at first was to have brought all the Praying *Indians* to Co-habit together: But it so fell out (by the guidance of God, as it now appeareth) that because the *Cohannet Indians* desired a place which they had reserved for themselves, and I finding that I could not at that time pitch there without opposition from some *English*, I refused that place, and pitched at *Natick*, where I found no opposition at present. This choyce of mine did move in the *Cohannet Indians* a jealousy that I had more affection unto those other *Indians*, then unto them. By which occasion (together with some other Providences of God, as the death of *Cutshamoquin*, and the coming of *Tisias*, to succeed in the Sachemship in that place) their minds were quite alienated from the place of *Natick*, though not from the work, for they desire to make a Towne in that fore-mentioned place of their owne, named *Ponkipog*, and are now upon the work. And indeed, it now appeareth to be of the Lord, because we cannot have competent accommodations at *Natick*, for those that be there, which are about fifty Lots, more or lesse.

And

And furthermore, by the blessing of God upon the work, there are People, partly prepared, and partly preparing for three Townes more. Infomuch, as that it is most evident, that had I proceeded according to my first intentions, to have called them all unto that one place, we must have been forced very quickly to have scattered againe, for want of accommodations for so great a company of Inhabitants, and so have discouraged them at our first onset of drawing them from their scattered way of living, unto Co-habitation: seeing it would have brought them unto such wants and streights as they could not have graped withall, but rather would have been occasioned to think there were insuperable difficulties in this enterprize: Whereas in lesser companies they may find a more plentifull and better course of life then they found in that former way out of which they are called; as through Gods mercy, and the bounty of good people in *England*, whose love layeth the foundation-stone of the work, they doe already feele and find at *Natick*, and begin to find at *Ponkipog*.

In prosecution of this work in the year 1650 we began by the Lords assistance our first Towne at *Natick*, where we built a Fort, and one dwelling-house. In the year 51 after Fasting and Prayer about that matter, they gave up themselves and their Children to be governed by the Lord, according to his word, in all wayes of civility, and chose among themselves Rulers of ten, fifty, and an hundred, according to the holy Patterne, so far as they could: In which way of Government the Lord hath not a little owned them, and blessed them.

In the year 52 I perceiving the grace of God in sundry of them, and some poor measure of fitnesse (as I was perswaded) for the enjoyment of Church-fellowship, and Ordinances of Jesus Christ, I moved in that matter, according as I have in the Narration thereof, briefly declared. In the year 53 I moved not that way, for these Reasons.

I having sent their Confessions to be published in *England*, I did much desire to hear what acceptance the Lord gave unto them, in the hearts of his people there, who daily labour at the Throne of grace, and by other expressions of their loves, for an holy birth of this work of the Lord, to the praise of Christ, and

the enlargement of his Kingdome. As also my desire was, that by such Books as might be sent hither, the knowledge of their Confessions might be spread here, unto the better and fuller satisfaction of many, then the transacting thereof in the presence of some could doe. These Books came by the latter Ships (as I remember) that were bound for *New-England*, and were but newly out when they set saile, and therefore I had not that answer that year, which my soule desired, though something I had which gave encouragement, and was a tast of what I have more fully heard from severall this year, praised be the Lord.

Besides, there fell a great damping and discouragement upon us, by a jealousie too deeply apprehended, though utterly groundlesse, viz. That even these praying *Indians* were in a conspiracy with others, and with the *Dutch*, to doe mischief to the *English*. In which matter, though the ruling part of the People looked otherwise upon them, yet it was no season for me to stir or move in this matter, when the waters were so troubled. This businesse needeth a calmer season, and I shall account it a favour of God when ever he shall please to cause his face to shine upon us in it. Yet this I did the last year, after the Books had been come a season, there being a great meeting at *Boston*, from other Colonies as well as our owne, and the Commissioners being there, I thought it necessary to take that opportunity to prepare and open the way in a readinesse against this present year, by making this Proposition unto them; namely, *That they having now seen their confessions, if upon further triall of them in point of knowledge, they be found to have a competent measure of understanding in the fundamentall points of Religion; and also, if there be due testimony of their conversation, that they walke in a Christian manner according to their light, so that Religion is to be seen in their lives; whether then it be according to God, and acceptable to his people, that they be called up unto Church-estate?* Unto which I had I blesse the Lord, a generall approbation.

Accordingly this year 54 I moved the Elders, that they would give me advice and assistance in this great businesse, & that they would at a fit season examine the *Indians* in point of their knowledge, because we found by the former triall, that a day will be too little (if the Lord please to call them on to Church-fellowship)

ship) to examine them in points of Knowledge, and hear their Confessions, and guide them into the holy Covenant of the Lord. Seeing all these things are to be transacted in a strange language, and by Interpreters, and with such a people as they be in these their first beginnings. But if they wou'd spend a day on purpose to examine them in their knowledge, there would be so much the more liberty to doe it fully and thoroughly (as such a work ought to be) as also when they may be called to gather into Church-Communion, it may suffice that some one of them should make a Doctrinall Confession before the Lord and his people, as the rule of faith which they build upon, the rest attesting their consent unto the same: And themselves (the Elders I mean, if the Lord so far assist the *Indians*, as to give them satisfaction) might testifie that upon Examination they have found a competency of knowledge in them to inable them unto such a work and state. And thus the work might be much shortned, and more comfortably expedited in one day. I found no unreadinesse in the Elders to further this work.

Some dispute there was about Officers in the Church, if they should be found fit matter to proceed, of which I shall anon speak God-willing.

They concluded to attend the work, and for severall Reasons advised that the place should be at *Roxbury*, and not at *Natick*, and that the *Indians* should be called thither, the time they left to me to appoint, in such a season as where in the Elders may be at best liberty from other publick occasions. The time appointed was the 13 of the 4 moneth; mean while I dispatched Letters unto such as had knowledge in the Tongue, requesting that they would come and help in Interpretation, or attest unto the truth of my Interpretations. I sent also for my Brother *Mayhu*, who accordingly came, and brought an Interpreter with him. Others whom I had desired, came not. I informed the *Indians* of this appointment, and of the end it was appointed for, which they therefore called, and still doe, when they have occasion to speak of it, *Natootomukteâe kesuk*, *A day of asking Questions*, or, *A day of Examination*. I advised them to prepare for it, and to pray earnestly about it, that they might be accepted among Gods people, if it were the will of God.

It pleased God so to guide, that there was a publick Fast of all the Churches, betwixt this our appointment, and the accomplishment thereof: which day they kept, as the Churches did, and this businesse of theirs was a Principall matter in their Prayers.

It hath pleased God to lay his hand in sicknesse upon *Mone-quassun* our *Natick* Schoolmaster, so that we greatly wanted his help and concurrence in this businesse. Yea, and such is his disease (*viz.* an *Ulcer* in his Lungs) that I fear the Lord will take him away from us, to the great hindrance of our work, in respect of humane means: *Lord increase our faith!*

There fell out a very great discouragement a little before the time, which might have been a scandal unto them, and I doubt not but Satan intended it so; but the Lord improved it to stir up faith and Prayer, and so turned it another way: Thus it was. Three of the unsound sort of such as are among them that pray unto God, who are hemmed in by Relations, and other means, to doe that which their hearts love not, and whose Vices Satan improveth to scandalize and reproach the better sort withall; while many, and some good People are too ready to say they are all alike. I say three of them had gotten severall quarts of Strong-water, (which sundry out of a greedy desire of a little gaine, are too ready to sell unto them, to the offence and grief of the better sort of *Indians*, and of the godly *English* too) and with these liquors, did not onely make themselves drunk, but got a Child of eleven years of age, the Son of *Toteswamp*, whom his Father had sent for a little Corne and Fish to that place near *Watertowne*, where they were. Unto this Child they first gave too spoonfulls of Strong-water, which was more then his head could bear; and another of them put a Bottle, or such like Vessell to his mouth, and caused him to drink till he was very drunk; and then one of them domineered, and said, *Now we will see whether your father will punish us for Drunkenness* (for he is a Ruler among them) *seeing you are drunk with us for company*; and in this case lay the Child abroad all night. They also fought, and had been severall times Punished formerly for Drunkenness.

When *Toteswamp* heard of this, it was a great shame and breaking

breaking of heart unto him, and he knew not what to doe. The rest of the Rulers with him considered of the matter, they found a complication of many sins together.

1 The sin of Drunkenesse, and that after many former Punishments for the same.

2 A willfull making of the Child drunk, and exposing him to danger also.

3 A degree of reproaching the Rulers.

4 Fighting.

Word was brought to me of it, a little before I took Horse to goe to *Natick* to keep the Sabbath with them, being about ten dayes before the appointed Meeting. The Tidings sunk my spirit extreemly, I did judge it to be the greatest frowne of God that ever I met withall in the work, I could read nothing in it but displeasure, I began to doubt about our intended work: I knew not what to doe, the blacknesse of the sins, and the Persons reflected on, made my very heart faile me: For one of the offenders (though least in the offence) was he that hath been my Interpreter, whom I have used in Translating a good part of the Holy Scriptures; and in that respect I saw much of Satans venome, and in God I saw displeasure. For this and some other acts of Apostacy at this time, I had thoughts of casting him off from that work, yet now the Lord hath found a way to humble him. But his Apostacy at this time was a great Tryall, and I did lay him by for that day of our Examination, I used another in his room. Thus Satan aimed at me in this their miscarrying; and *Toteswamp* is a Principall man in the work, as you shall have occasion to see anon God-willing.

By some occasion our Ruling Elder and I being together, I opened the case unto him, and the Lord guided him to speak some gracious words of encouragement unto me, by which the Lord did relieve my spirit; and so I committed the matter and issue unto the Lord, to doe what pleased him, and in so doing my soul was quiet in the Lord. I went on my journey, being the 6 day of the week; when I came at *Natick*, the Rulers had then a Court about it. Soon after I came there, the Rulers came to me with a Question about this matter, they related the whole businesse unto me, with much trouble and grief.

Then

Then *Totesman* spake to this purpose, *I am greatly grieved about these things, and now God tryeth me whether I love Christ or my Child best. They say, They will try me; but I say, God will try me. Christ saith, He that loveth father, or mother, or wife, or Child, better then me, is not worthy of me. Christ saith, I must correct my Child, if I should refuse to doe that, I should not love Christ. God bid Abraham kill his Son, Abraham loved God, and therefore he would have done it, had not God with-held him. God saith to me, onely punish your Child, and how can I love God, if I should refuse to doe that?* These things he spake in more words, and much affection, and not with dry eyes: Nor could I refraine from teares to hear him. When it was said, The Child was not so guilty of the sin, as those that made him drunk; he said, *That he was guilty of sin, in that he feared not sin, and in that he did not believe his counsells that he had often given him, to take heed of evill company; but he had believed Satan and sinners more then him, therefore he needed to be punished.* After other such like discourse, the Rulers left me, and went unto their businesse, which they were about before I came, which they did bring unto this conclusion, and judgement, They judged the three men to sit in the stocks a good space of time, and thence to be brought to the whipping-Post, & have each of them twenty lashes. The boy to be put in the stocks a little while, and the next day his father was to whip him in the School, before the Children there; all which Judgement was executed. When they came to be whipt, the Constable fetcht them one after another to the Tree (which they make use of instead of a Post) where they all received their Punishments: which done, the Rulers spake thus, one of them said, *The Punishments for sin are the Commandements of God, and the worke of God, and his end was, to doe them good, and bring them to repentance.* And upon that ground he did in more words exhort them to repentance, and amendment of life. When he had done, another spake unto them to this purpose, *You are taught in Catechisme, that the wages of sin are all miseries and calamities in this life, and also death, and eternall damnation in hell. Now you feele some smart as the fruit of your sin, and this is to bring you to repentance, that so you may escape the rest.* And in more words he exhorted them

to repentance. When he had done, another spake to this purpose, *Heare all yee people* (turning himselfe to the People who stood round about, I think not lesse then two hundred, small and great) *this is the Commandement of the Lord, that thus it should be done unto sinners ; and therefore let all take warning by this, that you commit not such sins, least you incur these Punishments.* And with more words he exhorted the People. Others of the Rulers spake also, but some things spoken I understood not, and some things slipped from me : But these which I have related remained with me.

When I returned to *Roxbury*, I related these things to our Elder, to whom I had before related the sin, and my grief : who was much affected to hear it, and magnified God. He said also, That their sin was but a Transient act, which had no Rule, and would vanish : But these Judgements were an Ordinance of God, and would remaine, and doe more good every way, then their sin could doe hurt, telling me what cause I had to be thankfull for such an issue : Which I therefore relate, because the Lord did speak to my heart, in this exigent, by his words.

When the Assembly was met for Examination of the *Indians*, and ordered, I declared the end and Reason of this Meeting, and therefore declared, That any one, in due order, might have liberty to propound any Questions for their satisfaction. Likewise, I requested the Assembly, That if any one doubted of the Interpretations that should be given of their Answers, that they would Propound their doubt, and they should have the words scanned and tryed by the Interpreters, that so all things may be done most clearly. For my desire was to be true to Christ, to their soules, and to the Churches : And the trying out of any of their Answers by the Interpreters, would tend to the satisfaction of such as doubt, as it fell out in one Answer which they gave ; the Question was, *How they knew the Scriptures to be the word of God ?* The finall Answer was, Because they did find that it did change their hearts, and wrought in them wisdom and humility. This Answer being Interpreted to the Assembly, my Brother *Mahu* doubted, especially of the word [*Hehpeóenk*] signifying *Humility*, it was scanned by the Interpreters, and proved to be right, and he rested satisfied therein. I was purposed my
C
selfe

selfe to have written the Elders Questions, and the *Indians* Answers, but I was so imployed in propounding to the *Indians* the Elders Questions, and in returning the *Indians* Answers, as that it was not possible for me to write, unlesse I had caused the Assembly to stay upon it, which had not been fitting; therefore seeing Mr. *Walton* writing, I did request him to write the Questions and Answers, and help me with a Copy of them, which I thank him, he did, a Copy whereof I herewith send to be inserted in this place, on which, this only I will animadvert, That the Elders in wisdom thought it not fit to ask them in Catechisticall method strictly, in which way Children might Answer: But that they might try whether they understood what they said, they traversed up and downe in Questions of Religion, as here you see.

Postscript.

LET the Reader take notice, That these Questions were not propounded all to one man, but to sundry, which is the reason that sometime the same Questions are propounded againe and againe. Also the number Examined were about eight, namely, so many as might be first called forth to enter into Church-Covenant, if the Lord give opportunity.

THE



THE
EXAMINATION
OF THE
INDIANS

AT

Roxbury,

The 13th Day of the 4th Month,

1654.

Quest:

W

What is God?

Ans: An Ever-living Spirit.

Q. What are the Attributes of God?

A. God is Eternall, Infinite,

Wise, Holy, Just.

Q. In which of these are we like unto God?

A. In Wisedome, Holinesse, and Righteousnesse: But in Infinitenesse and Eternity, God is onely like himselfe.

Q. How many Gods are there?

A. There is one onely God.

C 2.

Q. Have

Q. Have not some Indians many Gods ?

A. They have many Gods.

Q. How doe you know these Gods are no Gods ?

A. Before the English came we knew not but that they were Gods, but since they came we know they are no Gods.

Q. What doe you find in the true God, that you find not in false Gods ?

A. I see in the English many things, that God is the true God.

Q. What good things see you in the English ?

A. I see true love, that our great Sachems have not, and that maketh me think that God is the true God.

Q. Doe you love God ?

A. A little I love God, my heart wanteth wisdom, but I doe desire to love him.

Q. Why doe you love God ?

A. Because we are taught this, that when we dye, we must goe to God, and live ever with him.

Q. Who among the Indians shall goe to God, and what are the signes that they shall goe to God ?

A. Every man that truly believeth in Jesus Christ shall goe to heaven.

Q. Whether have you not many jealousies and feares that you love not God in truth ?

A. I hope I have some love to God, but I know that I have but little knowledge of him, I hope I love him

Q. How doe you understand that God ruleth in your heart ?

A. Before I prayed to God, I knew nothing of God, but since I have been taught, I desire to believe.

Q. What is faith in Jesus Christ ?

A. I confesse I deserve to be damned for ever, and I am not able to deliver my selfe, but I betrust my soule with Jesus Christ.

Q. Whether doth not your soule groane within you, under the sense of unbelief, and other sins ?

A. Since I have been taught, I find my selfe very weak, there is a little in me, sometimes my heart mournes, sometimes I desire more.

Q. How

Q. How doe you know the word of God is Gods word ?

A. I believe the word that you teach us, was spoken of God.

Q. Why doe you believe it ?

A. Therefore I believe it to be the word of God, because when we learn it, it teacheth our hearts to be wise and humble.

Q. Whether are not your sins, and the temptations of Hobbo-mak more strong since, then before you prayed to God ?

A. Before I preyed to God, I knew not what Satans temptations were

Q. Doe you know now ?

A. Now I have heard what Satans temptations are.

Q. What is a temptation of the Devill in your heart, doe you understand what it is ?

A. Within my heart there are Hypocrisies, which doe not appear without.

Q. Whether doe not you find this a principall temptation from the wickednesse of your heart, to drive you away from Christ, and not to believe the gracious Promises in Iesus Christ ? Or whether when you find wickednesse in your heart, you are not tempted, that you cannot believe ?

A. My heart doth strongly desire to goe on in sin, but this is a strong temptation, but Faith is the work of Iesus Christ.

Q. Why doe some believe in Christ, and not others, what maketh the difference ?

A. Because Satan speaks to some, and bids them not believe, and they hearken to him, and God speaks to others, and they believe God.

Q. Why doe they believe God ?

A. It is the work of the Spirit of God, teaching them to believe in Iesus Christ.

Another Indian being asked what he could say further to it, he Answered, *Iesus Christ sendeth his Spirit into their hearts, and teacheth them.*

Q. What moveth Iesus Christ to send his Spirit, whether any thing in your selfe ?

A. I believe, the Promise of God.

Q. Whether doe you indeed believe there is a God, Christ, Heaven, Hell, whether have you any doubts concerning these things,

or no ?

A. I.

A. I doe but a little know my owne thoughts, but God throughly knoweth my heart, I desire to believe these things, I desire not to be an Hypocrite.

It being put to another Indian for further answer, he answered, My heart desires truly to pray unto God, and I more and more desire to believe these things. When I am taught by the word Preached, I desire to believe in particular, I desire to believe as long as I live.

Q. What is the Word of God ?

A. That wherein God hath written his Will, and therein taught the way to Heaven.

Q. What is sin ?

A. There is the root sin, an evill heart ; and there is actual sin, sin is a breaking of the Law of God.

Q. Wherein doe you breake the Law of God ?

A. Every day in my heart, words, and works.

Q. Why are you troubled for sin, that none ever knew but your selfe ?

A. I fear God, and Jesus Christ.

Q. What doe you believe about the immortality of the soule, and resurrection of the body ? doth the soule dye when the body dyeth ?

A. I believe, when the body of a good man dyeth, the Angels carry his soule to heaven, when a wicked man dyeth, the Devills carry his soule to hell.

Q. How long shall they be in that state ?

A. Untill Christ cometh to Judgement.

Q. When Christ cometh to judge the world, what then shall become of them ?

A. The dead bodies of all men shall rise againe,

Q. Whether shall they ever dye any more ?

A. Good men shall never dye any more.

Q. Whether doe you believe that these very bodies of ours shall rise againe ?

A. This body which rots in the earth, this very body, God maketh it new.

Q. Who is Jesus Christ ?

A. Jesus

A. Jesus Christ is the Son of God, yet borne man, and so both God and man

Q. Why was Christ Jesus a man?

A. That he might dye for us.

Q. Why is Christ Jesus God?

A. That his death might be of great value.

Q. Why doe you say, Christ Jesus was a man that he might dye, doe onely men dye?

A. He dyed for our sins.

Q. What reason or justice is there, that Christ should dye for our sins?

A. God made all the world, and man sinned, therefore it was necessary Christ should dye to carry men up to Heaven. God hath given unto us his Son Jesus Christ, because of our sins.

The Question being put to another for further Answer, his Answer was, *That God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Q. What is God?

A. An Ever-living Spirit.

Q. What are the Attributes of God?

A. As before.

Q. In these Attributes wherein are we like God?

A. As before.

Q. How many Gods are there?

A. One onely God, but he is three, the Father, Son, and Holy Ghost?

Q. What is Eternall?

A. Man is not like God in Eternall being.

Q. What is infinite?

A. All the World hath an end, but God hath no end.

Q. Had God any beginning?

A. No, but he is ever.

Q. Was there alwayes an Heaven and Earth, how came they to be?

A. Jehovah made them, and Governeth them all.

Q. Were they ever?

A. No.

A. No.

Q. *How did God make the world?*

A. Onely the Will of God.

Q. *Out of what matter did God make the world?*

A. Not of any thing at all.

Q. *How long was God making the world?*

A. Six dayes.

Q. *How cometh it to passe that the Sun riseth and setteth, that there is winter and Summer, day and night?*

A. All are the work of God.

Q. *Now the world is made, can it keepe it selfe? By whose strength is it kept together?*

A. God preserveth it, he made it, and keeps it all.

Q. *In what condition was man made?*

A. Very good, like unto God.

Q. *What is the Image of God in man?*

A. Holinesse, Wisedome, and Righteousnesse.

Q. *Was there then any sin in the soule of man?*

A. No.

Q. *What Covenant did God make with Adam?*

A. A Covenant of Works, *Doe this and live*, thou and thy Children, *Sin, and dye*, thou and thy Children.

Q. *How many Commandements are there?*

A. Ten.

Q. *What is the first Commandement?*

A. God spake these words, and said, *Thou shalt have no other Gods but me.*

Q. *What was the sin of Adam?*

A. He believed the Devil, and eat of the Tree in the midst of the Garden, of which God commanded him not to eat.

Q. *When Adam sinned, what befell him?*

A. He lost the Image of God.

Q. *What is that Image of God, which he lost?*

A. Wisedome, Holinesse, and Righteousnesse.

Q. *To whom is man now like?*

A. He is like unto Satan.

Q. *What is this likeness to Satan?*

A. He is Unholy, Foolish, and Unrighteous.

Q. *How*

Q. How many kinds of sin are there ?

A. An evill heart, and evill works.

Q. What doe you call it ?

A. We daily break Gods Commandements, and there is the root sin.

Q. What is the wages of sin ?

A. All miseries in this life, and death, and damnation.

Q. Whose wages is death ?

A. All unbelievers.

Q. Seeing but one man Adam sinned, how come all to dye ?

A. Adam deserved for us all, that we should dye.

The Question being put to another for further answer, he answered, Adam was the first man, and father of all men, and in him we sinned.

Q. Who is Iesus Christ ?

A. Christ is God, born like man, God and man in one person.

Q. Why was Christ man ?

A. That he might dye.

Q. Why was Christ God ?

A. That his death might be of great value.

Q. How many are the Offices of Christ ?

A. Three. A Priest, a Prophet, a King.

Q. What Sacrifice did Christ offer ?

A. His owne body.

Q. What hath Christ done for us ?

A. He hath dyed for us.

Q. What death dyed Christ for us ? Who put him to death ?

A. Wicked men.

Q. What else hath Christ done for us ?

A. He hath kept all the Commandements of God for us, and also dyed for us.

Q. What hath Christ deserved, or merited for us ?

A. Pardon of sin, and eternall life.

Q. The same Question was asked another, What hath Christ merited ?

D

A. Par-

A. Pardon of all our sins, because he paid a ranfome, the fa-
vour of God, and Eternall life.

Q. *What else hath Christ done for us ?*

A. He rose again, and ascended into Heaven.

Q. *What doth Christ in heaven for us ?*

A. He appeareth for us before God, he prayeth for us, and giveth us the New Covenant.

Q. *What is the New Covenant ?*

A. The Covenant of Grace, Repent and believe in Christ, and be saved.

Q. *Shall all men be saved by Jesus Christ ?*

A. All that believe in Christ shall goe to heaven, and be saved.

Q. *Why doth thy heart desire Jesus Christ more then sin, and thy former Idols ?*

A. Before we prayed to God, I did not desire Jesus Christ, I did desire my sins, but now I see my need of Jesus Christ.

Q. *Why doe you need Christ ?*

A. When I dye, Christ carrieth my soule to heaven.

*The same put to another for further answer, he answered,
We need Jesus Christ, because we are full of sinne.*

Q. *How doth Christ work Grace in our hearts ?*

A. I beleive Christ hath sent his Spirit into my heart by his word.

Q. *What is repentance for sinne ?*

A. I am ashamed of my selfe, and broken is my heart, I hate, and am aware of all sin.

Q. *What most of all breaks your heart, why is your heart broken ?*

A. Because I have sinned against God.

Q. *What see you in sin that breaks your heart ?*

A. It is not my owne work, but Christ sends his Spirit, and breaks my heart.

Q. *What doth he put into your heart, that causeth your heart to break ?*

A. The Spirit.

Q. *What*

Q. What wounds your heart most, because you sin, or because you must goe to hell?

A. Because we must goe to hell.

Q. When you heare that Adam by his sin deserved eternall death, and when you hear of the grace of God sending Iesus to save you, which of these break your heart most?

A. Pardon of sin goeth deepest.

Q. What worke of the Spirit finde you in your heart?

A. The Spirit of God breaketh my heart to repent of all my sin, and turneth me from sin to believe in Iesus Christ.

Q. Whether have you found at any time any such worke in your selfe?

A. I am ashamed of my selfe, I doe not thoroughly find it in my heart to be so.

Q. When God sendeth his Spirit, what doth it worke in us?

A. A change of the heart.

Q. What change hath God wrought in you of late, which was not in you in former times?

A. The Spirit turneth us from our sins, to believe in Iesus Christ.

Q. Doe you finde this in your heart, that your heart is turned from your sins?

A. I find my heart turned, I leave my stealing, lying, lust, and now my heart believeth in Iesus Christ.

Q. Doe you believe in Iesus Christ?

A. I doe believe in Iesus Christ.

Q. What is it to believe in Iesus Christ?

A. I confesse I deserve to be damned, and am not able to deliver my selfe, and therefore I doe give up my selfe unto Iesus Christ, and trust in him, casting away my sins.

Q. Why doe you cast away your sins?

A. They make me that I cannot love Iesus Christ.

Q. Is there any Promise set home on your heart that comforteth you, what Promise doe you remember?

A. I believe the Promise of God, that he will pardon believers in Iesus Christ.

So far they proceeded in *Questions and Answers.*

Some or other of the Elders did severall times publickly call upon the Interpreters, to be attentive to all things that passed, because they must relye upon their testimony, or to that purpose, praying them to speak if they doubted of any thing.

In the conclusion, the Elders saw good to call upon the Interpreters to give a publick testimony to the truth of Mr. Eliot's Interpretations of the *Indians* Answers, which Mr. *Mabbs*, and the two Interpreters by him, did, all speaking one after another, to this purpose, *That the Interpretations which Mr. Eliot gave of their Answers, was for the substance the same which the Indians answered, many times the very words which they spake, and alwayes the sense.*

WILLIAM WALTON.

WHEN the day was well spent, in this above-written manner, some that were aged desired that an end might be put unto this work for this time, because by this tast which they had, they saw that which gave them comfortable satisfaction. Then I desired that (if it might be without prejudice to any) they might be further tryed with Questions about Christ, and grace wrought in us by the Spirit; and about the Ordinances of Christ (concerning which, no Questions had been yet propounded) and also about the estate of man after death, of the resurrection of the dead, and of the last Judgement, wherein they were, through the grace of Christ, in some measure instructed. But it was said, that they did perceive that they were instructed in points of Catechisme, by what they had heard from them. When they came to a conclusion, one of the Elders (*viz.* Mr. *Ezek. Rogers*) having first privately conferred with such of the Elders as sat near him, spake words of acceptance and encouragement both to me, and to the *Indians*, in the name of the rest. But Mr. *Walton* did not write them, and therefore I omit the rehearsing of them.

This great and solemne work of calling up these poor *Indians* unto that Gospel light and beauty of visible Church-estate, having

ving now passed through a second Tryall: In the former where-
of, they expresse what experience they had found of Gods
grace in their hearts, turning them from dead works, to seek af-
ter the living God, and salvation in our Saviour Jesus Christ.
In this second they have in some measure declared how far the
Lord hath let in the light of the good knowledge of God into
their soules, and what tast they have of the Principles of Religi-
on, and doctrine of salvation. Now the Question remaineth,
*What shall we further doe? And when shall they enjoy the Ordi-
nances of Jesus Christ in Church-estate?*

The work is very solemn, and the Question needeth a solemn
Answer. It is a great matter to betrust those with the holy pri-
viledges of Gods house, upon which the name of Christ is so
much called, who have so little knowledge and experience in the
wayes of Christ, so newly come out of that great depth of dark-
nesse, and wild course of life; in such danger of polluting and
defiling the name of Christ among their barbarous friends and
Countrey-men; and under so many doubts and jealousies of
many people; and having not yet stood in the wayes of Christ
so long, as to give sufficient proof and experience of their sted-
fastnesse in their new begun profession. Being also the first
Church gathered among them, it is like to be a pattern and pre-
sident of after proceedings, even unto following Generations.
Hence it is very needfull that this proceeding of ours at first, be
with all care and warinesse guided, for the most effectuall ad-
vancement of the holinesse and honour of Jesus Christ among
them.

Upon such like grounds as these, though I and some others
know more of the sincerity of some of them, then others doe,
and are better satisfied with them: Yet because I may be in a
temptation on that hand, I am well content to make slow hast
in this matter, remembring that word of God, *Lay hands sud-
denly upon no man*. Gods works among men, doe usually goe
on slowly, and he that goeth slowly, doth usually goe most
surely, especially when he goeth by counsell. *Sai cito se sat be-
ne*, the greater proof we have of them, the better approbation
they may obtain at last. Besides, we having had one publick
meeting about them already this summer, it will be difficult to
compass-

compasse another, for we have many other great occasions, which may hinder the same, and it is an hard matter to get Interpreters together to attend such a work, they living so remote. The dayes also will soon grow short, and the nights cold, which will be an hindrance in the attendance unto the accomplishment of that work, which will most fitly be done at *Natick*.

But above all other Reasons this is greatest, that they living in sundry Towns and places remote from each other, and labourers few to take care of them, it is necessary that some of themselves should be trained up, and peculiarly instructed, unto whom the care of ruling and ordering of them in the affaires of Gods house may be committed, in the absence of such as look after their instruction. So that this is now the thing we desire to attend, for the comfort of our little *Sister that hath no breasts*, that such may be trained up, and prepared, unto whom the charge of the rest may be committed in the Lord. And upon this ground we make the slower hast to accomplish this work among them. Mean while I hope the Commissioners will afford some encouragement for the furtherance of the instruction of some of the most godly and able among them, who may be in a speciall manner helpfull unto the rest, in due order and season.

And thus have I briefly set down our present state in respect of our Ecclesiasticall proceedings. I beg the prayers of the good people of the Lord, to be particularly present at the Throne of Grace, in these matters, according as you have hereby a particular Information how our condition is. And for me also, who am the most unfit in humane reason for such a work as this, but my soule desireth to depend and live upon the Lord Jesus, and fetch all help, grace, mercy, assistance, and supply from him. And herein I doe improve his faithfull Covenant and Promises, and in perticular, the Lord doth cause my soule to live upon that word of his, *Psal. 37. 3, 4, 5, 6, 7.* wherein I have food, rayment, and all necessities for my selfe and Children (whom I have dedicated unto the Lord, to serve him in this work of his, if he will please to accept of them) and this supply I live upon in these rich words of gracious Promise, *vers. 3. Trust in the Lord, and doe good, dwell in the Land, and verily thou shalt be fed.*

Herein also I find supply of grace to believe the conversion of these

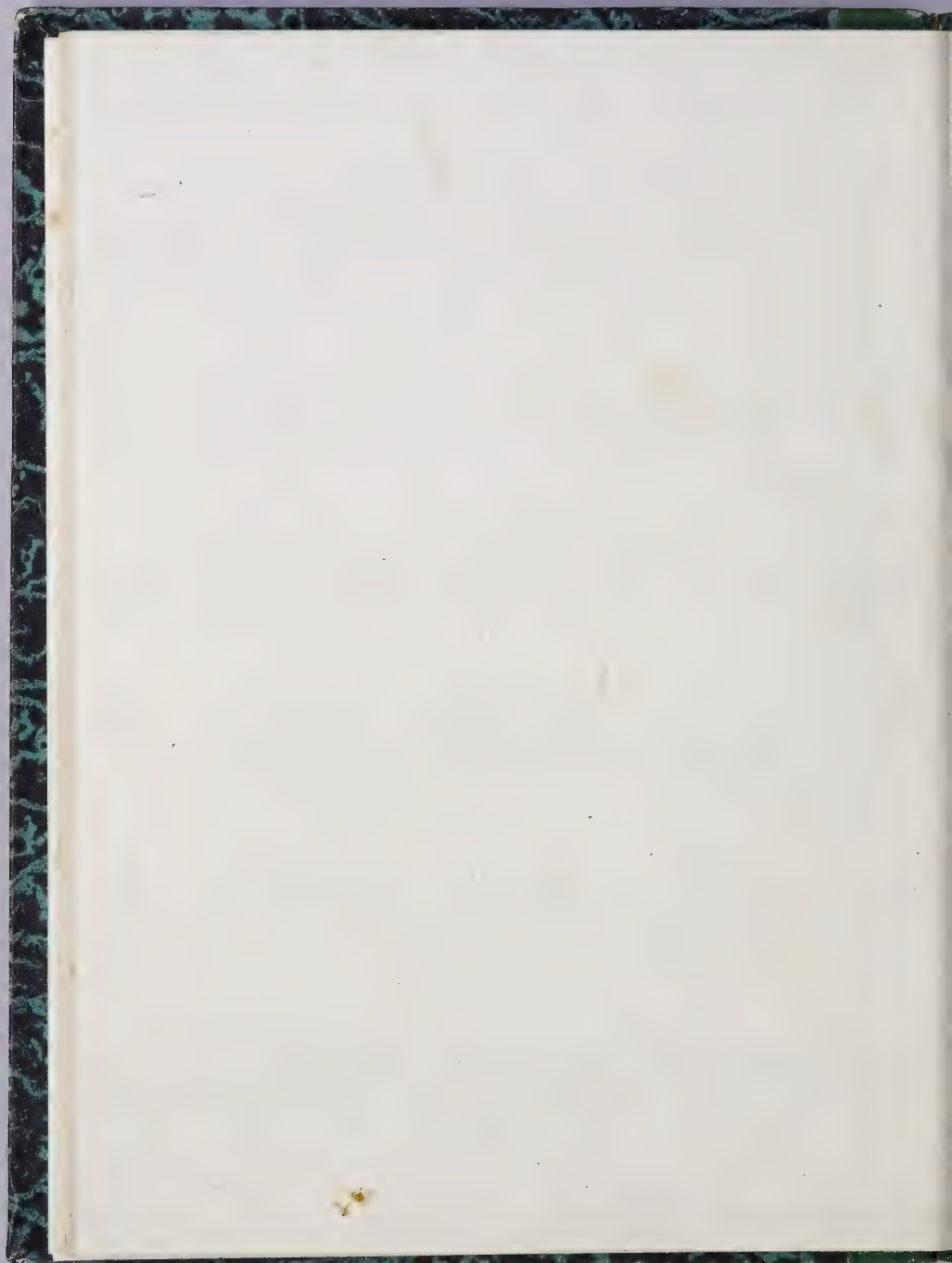
these poor *Indians*, & that not only in this present season, in what I doe already see, but in the future also, further then by mine eye or reason I can see. Which supply of grace, I live upon in those words of his gracious Promise, which I apply and improve in this particular respect, *vers. 4. Delight thy selfe also in the Lord, and he shall give thee the desires of thy heart.*

Herein also I find supply of grace to believe, that they shall be in Gods season, which is the fittest, brought into Church-Estate; faith fetching this particular blessing out of the rich Fountaine of those gracious words of Promise, *Commit thy way unto the Lord, trust also in him, and he shall bring it to passe.*

Herein also my soule is strengthened and quieted, to stay upon the Lord, and to be supported against all suspicious jealousies, hard speeches, and unkindnesses of men touching the sincerity and reallity of this work, and about my carriage of matters, and supply herein. Which grace my soule receiveth by a particular improvement of that rich treasury of the Promise in these words, *vers. 6. And he shall bring forth thy righteousness as the light, and thy judgement as the noon day.* And herein likewise I find supply of grace, to wait patiently for the Lords time, when year after year, and time after time, I meet with disappointments. Which grace I receive from the commanding force of that gracious Promise, *vers. 7. Rest in the Lord, and wait patiently for him, fret not thy selfe,* either for one cause, or for another. Thus I live, and thus I labour, here I have supply, and here is my hope, I beg the help of prayers, that I may still so live and labour in the Lords work, and that I may so live and dye.

THe Corporation (appointed by Act of Parliament) for Propagation of the Gospel amongst the Heathen Natives in New-England, desire all men to take notice, That such as desire to be satisfied how the moneys Collected, are disposed of, may (if they please) repaire to Coopers-Hall, London, any Saturday, between the houres of Nine and Twelve in the forenoone, where the said Corporation meet.





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